miinities have invariably, and very speedily, become scenes of wretchedness and dissension.* But there is such a provision made in the constitution of the world as under the discipline of God: and all attempts to interfere with any particular part of it, such as the family ordinance, will turn out to be as foolish as they are commonly wicked and profane.

All endeavours to elevate the degraded and the fallen, so far as they are not immediately religious, should proceed on the principle of calling in those aids and restraints which Providence furnishes. If the rising members of our agricultural labourers, for instance, are degraded in some districts of our

* The grand difficulty felt by the enemies of revelation in the present day, is to devise a social system which may stand without a religion, or to devise a religion which may stand a moment's investigation, and have power, which deism has not, over the heart and conduct of men. M. Comte discovering that mankind must have a religion, has developed one in his Politique Positive, now completed. In it we have a priesthood, worship, and sacraments, but no God ; the infant being trained to be a polytheist and a fetichist—the child to be a monotheist, and the full grown man being instructed to adore a Grand Etre, who is the " continuous resultant of all the forces capable of voluntarily concurring in the universal perfectioning of the world, not forgetting our worthy auxiliaries, the animals," (tome ii. p. 60,) who is, in short, a deification of Comte's system of science and sociology. He complains that his admirers in this country have not adopted his moral and social scheme, and speaks of the conversion of those who adopt his positivity and reject Ms religion as an abortion, proceeding from impotence of intellect, or insufficiency of heart, commonly from both. (Tome i. Pref, p. xv.; tome iii. Pref, p. xxiv.) "What do Mr. Mill and Mr. Lewes say to this ? Yet what have they to substitute for that which they reject ? If they say that man can do without a religion, they contradict some of the deepest principles of our nature. Or if they think that some little *clique* in London can devise a religion, let them bring it out to the view that we may examine it. Meanwhile we are upon the whole glad that M. Comte has enabled us to judge of his. Christianity will not suffer by being placed alongside of it. The two best features of it, love to a neighbour and monogamy, are taken from the New Testament, while the sanctions given in the Word of God to both in an authoritative moral law and a living God, are removed without a substitute being provided, to regulate a nature acknowledged to be extremely imperfect, and with discordant and selfish tendencies far stronger that the benevo-

lent affections. (Tome iii. p. 23.) Death has removed him from this world, otherwise, as he constituted himself the high priest of his hierarchy, we would have placed him—if the experiment had not involved immortal interests—at the head of a "positive" community, that the jealousies and disputes, of his contemplative &nd active classes, of his priests, women educators, and proletaires, displeased with the functions allotted to them, might become an appropriate punishment of his folly. But the experiment cannot be allowed, for his system would turn out to be the most intolerable despotism ever set up in our world, as admitting not only no liberty of action, but no liberty of education or thought, all being impelled to be positivistS and atheists as well. (See this avowed, tome ii. p. 8.)